CANNIBALISM.—The Chinese famine, so far from having abated, is now at its worst. An area of from 70,000 to 100,000 square miles is afflicted with absolute sterility by reason of the want of rain, and the calamity is the most tremendous of the kind that has ever befallen the Empire. In one district the population has been reduced from 1,000,000 to 160 000, and the remnant which survives is condemned to a fate far worse than that of death. The Roman Catholic Bishop of Shansi writes that up to a certain time the starving wretches contented themselves with eating the dead, but now they are killing the living in order to devour them. His description is almost too harrowing for publication, but the necessity for arousing the European public out of their strange apathy in regard to this most terrible calamity is a justification for giving it. The Bishop says that the husband eats his wife, the parents eat their sons and daughters, and in some cases the children devour their parents. The Chinese Government, which has prevented all means of intercommunication between the provinces is simply doing nothing in the matter.

SENSATIONAL.—We are accustomed in this land of the brave and the free to assist at exhibitions such as tight-rope walking and so on, at which the performers may, by accident, lose their lives. The citizens of the somewhat obscure town of Capron, in the State of Illinois, U. S., are more supremely blessed. They have been able to "assist" at a one dollar lecture, at which the lecturer pledged himself to blow out any brains of which he might be possessed when the lecture was over. True to his word the lecturer is said by the *New York Tribune* to have fired a pistol at his head with such effect that the bullet "literally tore his brain to pieces." The account says that the "amount realised was to be used in funeral expenses, and the remainder to be invested in the works of Huxley, Tyndall, and Darwin, for the town library. His idea in ending his life was to secure eternal peace by annihilation." The dramatic event did not come off until the suicide had been speaking for an hour or so in a strain of blasphemy and infidelity. This seems to open up the prospect of a kind of expiatory service to persons of the "wastrel" order. They might take it into their heads to atone for their shortcomings by giving to their distressed families the proceeds of a "suicide benefit."—*Liverpool Post.*

GAMBLING.—Amongst the evils from which California is suffering, there is none more deleterious to the moral uprightness of the comunity and more crushing to the material interests of the state than that which is denominated "stock gambling." It has crept amongst the people as a venomous and deadly snake would creep upon its victim, fascinating by the glitter of its false eyes the object which it seeks to destroy. It has spread its dark shadow over the land, blighting and blasting that upon which it has fallen. It has rendered desolate, homes that once were happy; it has filled the grave of the suicide; it has recruited the ranks of the bestial drunkard brigade; it has given tenants to the felon's cell; it has its chattering idiots in every mad-house; it has supplied the alms house with paupers, and the streets and bar-rooms with bummers; it has destroyed commercial morality; it has weakened that spirit of enterprise which leads to the development of a new country. It has done all that and more and it still continues to do it every day. Yet it holds its head high, and is driven about in stylish equipages which receive the envious admiration of all beholders; it occupies the place of honor in the sanctuary; it lives in palatial mansions; it gives costly dinners and balls; it is everywhere received into "the best society" with marks of approval and esteem; its wives and daughters lead the fashion; it is a power in the land to be pampered, to be feasted, to be bowed down before. Truly, we are a great people!

Pioneer's Anniversary (July 24th) was celebrated pretty generally in Utah, and with considerable warmth.

What is the only thing a man does not keep?—His word.

"If there's no moonlight, will you meet me by gaslight, dearest Julianna?" asked he. "No, Augustus, I won't; I am no gas-*meter*," replied she.

It was a bereaved miser who, after composing a long epitah for his wife, suppressed it altogether, and said, "It's too expensive; put on the gravestone a few tears." "Very well," responded the artist; say three tears like this—!!!" "Heavens, no! Three tears when I have only two eyes! Absurd! Two will be plenty."

A lady who lived near a church was sitting by the window listening to the crickets, which were loudly chiriping, the music from the choir rehearsal being faintly audible, when a gentleman dropped in who had just passed the church and had the music full in his mind. "What a noise they are making to-night?" said he. "Yes," said the lady; "and it is said they do it with their hind-legs!

POETRY.

HAPPY HOURS!

Yes—Infancy hath happy hours
And pleasant dreams awake, asleep,
How oft the wreathed smile betrays
The half remembered scenes they keep!

And Childhood hath its happy hours,
Its careless freedom, glory-crowned;
No anxious cares, or o'er taxed powers,
Hath circumscribed its narrow bound!

Then Youth, oh happy, happy youth,
With hope aflame and wing untired—
What can elude thy grasp when truth
Thy bounding forces hath inspired?

And Manhood hath its happy time,
Then, life decided sweeps along,
And every impulse rings a chime
To blend with an immortal song!

Old Age hath many a happy scene
And well spent hours from memory springs,
The future glistens with rich sheen
From time's well used yet weary wings!

All seasons, ages, men, have shrined
Their sunny hours from heaven on high,
And every shadow hath been lined
With *hidden glory next the sky.*

H. W. N.

NEW ADDRESS.—The Nottingham Conference house address is now, 49, Sabina Street, Great Alfred Street, Nottingham.

Information wanted of concerning Robert Green, who emigrated to Utah about 18 years ago. Address John Saddler, 25, South John Street, Liverpool, England.—Utah papers please copy.

DIED.

EVANS.—At Samaria, Utah June 21st, of cancer in the neck, after three years' suffering, John P. Evans, aged 62 years. He was baptized by John Griffiths, Cuxmaman, Carmarthenshire, September 26, 1847, being the first who obeyed the Gospel there. He performed many missions; in Wales he organized several new branches of the Church, emigrated to Utah with his family, in 1865, and was the first settler in Samaria.—"News."

DALTON.—In South Hooper, Davis County, Utah, July 30th, of whooping cough, Harriet, infant daughter of John Luther and Elizabeth Dalton, aged 2 months and two days.—"News."

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LONDON

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME SAITH THE LORD."—*Isaiah* liv, 17.

No. 35, Vol. XL. Monday, September 2, 1878. Price One Penny.

ARE WE OF IRSAEL?

BY ELDER GEO. REYNOLDS.

—o—

"Israel shall blossom and bud and fill the world with fruit,"—*Isaiah.*

[CONTINUED FROM PAGE 532.]

CHAPTER II.

ISRAEL A MARITIME NATION—TYRE AND SIDON—THE LACEDEMONIANS CLAIM RELATIONSHIP WITH ISRAEL — THE IONIANS, ETRURIANS, DANES, JUTES, ETC.—THE VARIOUS CAPTIVITIES OF ISRAEL AND JUDAH—MEDIA.

The idea, though not widely diffused, that many of the races inhabiting Europe are impregnated with the blood of Israel, is by no means a new one. Many writers, in their researches into the early history of that continent, have been forcibly struck with the similarity that existed between the laws, manners, customs, etc., of the ancient inhabitants of its northern and northwestern portions and those of ancient Israel. These writers have endeavored to account for this peculiarity in two ways. First, by the supposition that Israelitish colonies, for various causes, left the land of their inheritance and gradually worked themselves north and north-westward over Europe; and second, by the argument that remnants or branches of the lost ten tribes had emigrated from Media into Europe, and through the ignorance of historians, disguised under other names, they had remained unknown until the present, their habits, customs, traditions, etc., having in the meanwhile become so greatly changed by time and circumstance, as to render them unrecognizable at this late day.

We will take up the first of these ideas, and present a few of the arguments advanced by those who support it. It is asserted by them that Israel early became a maritime nation, that its location on the Mediterranean Sea admirably adapted its people for such a pursuit. By means of the Red Sea in its rear, it also had undisturbed access to Africa, India, and the isles beyond. As early as the day of the Judges (say B.C. 1,300) we find that Deborah and Barak, in their song of triumph, complain that Dan came not up to the aid of Israel in the hour of need, but remained in his ships whilst his fellows were contending with Sisera and his hosts. "Why did Dan remain

in ships?" (Judges v, 17) is the exact question asked. This shows that thus early in Israel's history it had commenced to hold commercial relations with its neighbors.* The tribes whose inheritances bordered on the Mediterranean—commencing at the north, were Asher, Mannasseh, Ephraim, Dan, and Simeon. Asher's inheritance lay contiguous to the great ports of Tyre and Sidon, whilst Simeon's bordered on Egypt, and contained within its confines other seaports of the Philistines or Phœnicians, to whom, we think, profane writers have given credit for many of the commercial ventures undertaken by the Israelites.

It must not be supposed that these maritime tribes were the only ones that would be found spreading abroad. The members of the various tribes did not strictly confine themselves to the boundaries assigned their tribe by Joshua, but they intermingled for trade, etc., and many men of other tribes resided within the borders of Judah's inheritance, and *vice versa*. We have a notable example of this (B.C. 600) in the case of Lehi and Laban, who were of the seed of Joseph, yet were residents of Jerusalem, and Nephi incidentally remarks that his father, Lehi, had dwelt in that city "all his days." The children of Ephraim, from their great enterprise and force of character, seem to have early spread, not only amongst other tribes, but also into foreign nations, notably to Egypt, and the anger of the Lord is repeatedly expressed through his Prophets at his people's disregard of his law in mixing with the heathen. In Isaiah's time, Ephraim had, like a "silly dove," mingled himself among the people to the displeasure of his God.

But it was not only for trade and commerce that Israel spread abroad; her children were sometimes forced to foreign lands against their will. Two hundred years before Lehi left Jerusalem, the Lord upbraided Tyre and Sidon, through Joel his servant (Joel iii, 6), telling them, amongst other things, "The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians [or Gentiles], that ye might remove them far from their border." Here we obtain a glimpse of the policy of these two cities; they sought to weaken Israel by deporting her children as captives to other nations afar off, and with true commercial instincts endeavored to make the transaction a profitable one. And if Judah and Jerusalem, at the other end of the land, thus suffered at the hands of Tyre and her sister city, is it not a certainty that other tribes, living nearer, would suffer from this same cause, and probably more severely?

We are of the opinion that this wholesale slave trade of the Phœnicians is greatly under-estimated as a factor in the diffusion of Israelitish blood throughout the world. So great was the number of slaves held by these people, that at one time, in their chief city, the slaves exceeded the freemen in number, and their maritime enterprise was such that they established colonies or depots on all the islands of the Mediterranean Sea, in France, Spain, Italy, Britain, and probably in Germany. The whole coast of northern Africa was studded with their colonies, which they carried south as far as Timbuctoo and the Niger, whilst by way of the Red Sea they reached Eastern Africa, Persia, India, and some suppose China; in fact, they traded with, and established colonies all over the then known world.

It is also a remarkable fact that a few hundred years after Joel had delivered his message of condemnation to Tyre and Sidon, that the people of one of these Grecian states, the Lacedemonions or Spartans, claimed relationship with Israel as children of Abraham, and had their claim allowed, and still more remarkable in the light of poetical justice, that these Lacedemonians were the ones used by Alexander the Great in the destruction of Tyre, and in the fulfilment of the words of the Lord through Joel. "Behold I will raise them out of the place whither ye have sold them, and will return

* We have seen a translation of an ancient Danish history, in which it is asserted that Angul of Issachar, a brother of Tola, who judged Israel about 1,225 years B.C., invaded England, and was assisted by Tola in so doing. In the name of Angul we find another derivation of the word Angleland (England).

your recompense upon your own head." (Joel iii, 7.) It would appear that the sons destroyed the cities that had sold their fathers into captivity. The fact that these Lacedemonians did claim kindred with Israel, is narrated both by Josephus and the author of the First Book of Maccabees. The writers of both histories give a synopsis of the letter sent by Oreus, king of the Lacedemonians, to Onias, the High Priest of Israel. The two accounts agree very closely. Josephus gives the opening clause of the king's letter in these terms: "We have met with a certain writing whereby we have discovered that both Jews and Lacedemonians are of one stock, and are derived from the kindred of Abraham." In the book of Maccabees it runs as follows: "It is found in writing that the Spartans and Jews are brethren, and come out of the generation of Abraham" (1 Mac. xii). The Jews admitted the relationship in a letter full of sentiments of friendship and brotherhood, sent by a special embassy to the Spartan Court. This letter is given in full in 1 Maccabees, chap. xii. In neither history is any hint given as to which branch of Abraham's family the records shewed that the Lacedemonians belonged, but from their rigid virtue and honesty, and their near approach to the United Order in their daily lives, it is presumable that they had not been long separate from a people in whose midst the law of the true God was known and observed.

TO BE CONTINUED.

FULNESS OF THE EVERLASTING GOSPEL.

BY ELDER MOSES MARTIN.

"This Gospel of the Kingdom shall be preached in all the world, for a witnes unto al nations, and then shall the end come."—Mat. xxiv. 14.

In order that we may have a correct understanding of the prophecies which may be adduced in the course of the present article, it will be necessary for us in the first place to establish some rule of interpretation; and as the scriptures of divine truth are to be our guide, we will therefore proceed according to the rule therein laid down, 2 Pet. i. 20, 21. "Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This shows us then that we are not to place any private or concealed interpretation upon any prophecy, it says what it means, and means what it says. I will just bring one or two examples. Noah, when the Lord told him that he was about to bring a flood of waters upon the earth, and that if he wished to be saved he must build an ark according to the pattern he would give him, immediately moved forward in obedience to this command, believing that when the Lord said he would bring a flood of waters upon the earth, he meant what he said; for he had not yet been inducted into the mystery of spiritualising the prophecies of the scripture, which is so well understood by our modern sectarians.

Again, when the Lord commanded Abraham to offer up his son Isaac, he immediately preceeded to obey, without any comment.

From this we discover that the prophecies of scripture are to be fulfilled literally, according to the common signification of words and sentences. I might go through with every prophecy which has ever been fulfilled and shew beyond a doubt that they have been fulfilled to the very letter.—Now all the prophecies which relate to the first coming of Christ were fulfilled literally, and as we always judge the future by the past, and believe that the same cause will produce the same effects in all ages of the world, we must therefore acknowledge that all those prophecies which are yet to be fulfilled, must be fulfilled literally.

Thus much having been said with

regard to the interpretation of the scriptures, I will now proceed to the subject, which, in order that it may be clearly understood, I have thought proper to consider under the following heads.

First, Show what the Gospel is;
Second, Its immutability;
Third, Its laws and governments.

In the first place then, I am to show what the gospel is. From James i. 25, we discover that it is a perfect *law* of liberty." Every one will readily perceive that if it is a perfect law, no change can be made in it for the better, neither can any thing be taken from it without rendering it imperfect. Again, from Romans i. 16, we discover that the gospel is "the power of God unto salvation." But, says one, I had supposed that the gospel was "glad tidings of great joy." This is very true: but why? Because it is a perfect law, and because it is the power of God unto salvation, being a code or system of laws, made and decreed by the Almighty for the salvation of all who obey those laws.

Second, Its immutability.

That the gospel of God's law is immutable may be shown from various reasons. First, because it is the perfect law of God's kingdom. Now God, being an immutable, unchangeable being, it would of course follow that the laws made by him, and by which he governs his kingdom, would be immutable and unchangeable; for it must take unchangeable laws to govern an unchangeable kingdom for an unchangeable king to reign over. Second, we shall enter into an examination of the scripture to prove this fact more clearly. Our text shows that no change can be made in this gospel from the days of Matthew to the end of the world; for this same gospel was to be preached in all the world, for a witness unto all nations; for, according to Gal. i. 7, when the gospel is changed in any manner it is no more *the* gospel, but is a perversion of it.

That it was not be changed, in the least, from Paul's day to the end of the world, is put beyond a doubt in Gal. i. 8. "But though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." This not only debars men from making any change in this gospel but brings the bright retinue of heaven under a curse, if they should presume to change this law.

Having decided this point, it only remains to show what that law was once, and that will show what it must be again; for the great law of nature is, that the same cause will produce the same or like effect in all ages of the world. This is plainly proved from the purpose for which this gospel was brought into the world. We learn that it was introduced for the purpose of saving men; and if it takes as much power to save men now as it ever did, it will require the same cause, or else we must admit that they can be saved easier in one age of the world than in another. But this would not do, because, we are informed that God is no respecter of persons; and, if so, all men must have an equal chance. God declares that "his ways are equal;" and, again, "men are to be judged according to their works," Rev. xx. 12. Then every man must do like works in order to obtain the same salvation, that is, be as faithful in keeping God's commands; and if God gave certain blessings and powers to certain generations, for obeying his commands, his ways are not equal unless he gives the same blessings and powers to all other generations if they obey the same commands. If God, eighteen hundred years ago, promised salvation for keeping his law, why not now? and if he, at the same time, promised certain gifts and manifestations of his spirit to the obedient, why not now? I defy the world to adduce a sufficient reason, for there is none.

Having laid a foundation that fiction, superstition, and bigotry, in all their horrid forms, cannot shake, with all their artillery of lies and foul calumnies, I will, in the third place, proceed to an examination of this law, and its effects.

We will begin our examination with our first parents in the garden of Eden, when the law of God reigned universally over all the earth. Let us contemplate for a moment the glorious effects of this law, when it swayed an undisturbed sceptre from one end of God's creation to the other.—Death,

pain and woe, with their horrid effects, were not known—the earth brought forth its fruith in abundance for the support of its inhabitants—no thorns, or thistles, no noxious weeds could be found to mar its beauty—no sandy deserts, barren wastes, nor stagnant pools of water were seen to curse the earth—but the waters were gathered together in one place, the earth brought forth in abundance of every thing to please the eye or gratify the taste. The lion ate grass like the ox, and quietly lay down with the lamb; and in fine, nothing could be seen but one wide spread scene of peace, joy and happiness. This was the effect that the law of God had, when it reigned universally over all the earth; and I feel thankful that God has promised that this law, with its effects, shall again prevail. See Isaiah xi. and lx. Ezek. xxxviii., Joel ii. and iii., Daniel ii. vii. and xii., Micah iv., Rev xx and xvi. These, together with many other that might be named, plainly prove that such a time is to come.

Having now shown the glorious effects of this law, and the happy situation in which man was placed while obedient to this law, it will become our painful duty to examine, in the next place, the contrast.

After God had created man in his own image, and had enthroned him in the Paradise of God, or Garden of Eden wearing all the god-like features of his creator, we learn that God gave him a law or command, that, of all the trees of the garden he might freely eat, but of the tree of the knowledge of good and evil he should not eat, and that in the day he partook thereof he should surely die.—Now death was the penalty of that law. Soon after this, Satan made his appearance and introduced to our parents his spiritualizing system, (which is so fashionable in this generation,) by telling them that God did not mean what he said, for he has said, "in the day thou eatest thou shall surely die, but God knoweth that thou shalt not surely die, but become as gods, knowing good and evil."

Here we find that Satan added the little word *not*, and all his priests have been faithful in following his example. Hence, our first parents, by not believing that God meant what he said, broke the law, and brought themselves under its penalty, which was death; and this death was nothing more nor less than a disorganization of their bodies, by separating the spirit from the body, causing the body to go back to its mother dust, and the spirit to become disembodied. Thus it was said to Adam, "dust thou art, and unto dust thou shalt return." And again, "for as by one man sin entered into the world, and death by sin, and so death passed upon all men," Rom. v, 12. Not only did all men become subject to death, but the earth itself, and all its inhabitants, suffered the penalty of a broken law, and all nature began to groan under the power of death. The lion soon began to seek his prey, and make the flesh of his fellow animal his food; the earth was soon drenched with the blood of its inhabitants, and refused to yield its pleasant fruits as before, in abundance, but brought forth thorns and thistles, and various kinds of noxious weeds; our parents were cast out of their beautiful situation, and were driven forth upon the face of the broad creation, to obtain their bread by the sweat of their brow, and under the pains of death and sorrow to bring forth children, and thus multiply and replenish the earth. But, from these painful circumstances, God had prepared a way of escape; which was this—that after man had suffered the penalty of the law, which was a disorganization of the spirit and body, that they should be re-united, or, in other words, that they should receive a resurrection, and be brought into a state of immortality. In order to secure this way of escape to man, he sent his only begotten Son into the world, that through *his* death and resurrection all men might be raised and brought into a state of immortality. Had it not been for this provision, man must have slept in eternal sleep, and his spirit and body could never have been re-united; but Christ made a full atonement for Adam's transgressions, "For as in Adam all die, so in Christ shall all be made alive," both Saint and sinner: "They that have done good, to the ressurrection of life, and they that have done evil, to the resurrection of damnation," John v,

29. This shows plainly that the wicked will be raised as well as the righteous, and afterwards be judged for their own works alone, and not for Adam's transgressions—that will not be lisped in eternity—for when we die we have paid the debt, and Christ has died to bring us back into a state of immortality. All we shall have to answer for at the bar of God will be our own individual transgressions since we arrived at the years of accountability. If we have not transgressed any of God's laws since that time, we shall not be condemned. Thus infants, through the power of the atonement, are made heirs of God, and legal citizens of his kingdom, having transgressed no law, because they knew no law; and where there is no transgression there is no sin. Hence we see a foundation laid by the resurrection of Christ to bring all creation back into a state of immortality.

[TO BE CONTINUED.]

TOTAL DEPRAVITY OF FLIES.

Everybody will remember the old ady of blessed memory who expressed the conviction that total depravity was a very good doctrine, if people would only live up to it. It is evident that the common house-fly is an earnest believer in this doctrine, and that it lives up to its faith with the utmost zeal and fidelity. The man does not live who has ever discovered a single virtue in these pestiferous creatures, while there is not a vice known to the moral code to which they are not recklessly and hopelessly addicted. It is a case of original sin working out its results unchecked, and no scheme of regeneration has even been introduced among them. The ant is industrious the bee is skilful and useful to man, the flea may be taught amusing tricks, spiders have, ere now, become pets and relieved the tedium of solitary prisoners, and even bugs and worms have their modest merits, and at least serve as food for nobler forms of creation; but the fly was never known to perform a meritorious act, and all his energies are devoted to making an unmitigated nuisance of himself. Perhaps his most conspicuous trait is his colossal impudence. Albeit diminutive in size, he will outdo a wilderness of hotel clerks and railroad officers in the display of arrogance and impertinence. He is more penetrating than love, and stony limits cannot keep him out. No privacy is so sacred that this pestilent intruder does not make his way to its inner depths, without even offering an apology. He never waits for an invitation, but comes everywhere as a "dead-head," without as much as remarking "by your leave." The most enterprising and persistent of special commissioners is diffident in comparison. In august assemblies of state he invades the seat of honour, and does, not forbear to perch upon the nose of the grandest plenipotentiary, or to explore the nostrils of the Prime Minister. Even Kings and Queens are not exemt from his prying curiosity, and he will walk boldly into their royal ears, if carelessly left open, without the smallest compunction. At banquets he evades the most vigilant doorkeeper and mades himself at home—an unwelcome but inevitable guest. He pounces upon the choicest viands and takes a taste from every dish, and does not scruple to use the frills and laces of the company as his napkin. He hies him to my lady's chamber, and unblushingly explores its most guarded secrets. What he does not know about these things is not worth knowing, and he pries into them from sheer depravity. Thence he ranges through all the habitations of high and low, and makes himself acquainted with every department of every household. He is found at every resort of fashion or of pleasure, and is thoroughly cosmopolitan in his tastes. Sea-shore and mountain are alike to him, if he can find human beings to torment and annoy.

Not only is the fly an intolerable bore, through his persistent presence where he is not wanted, and his offen-

sive familiarity, but habits are every way bad. As a "dead-beat" he has no rival in animated nature. He keeps all manner of late hours, and utterly disregards the laws of health and decency. He loafs about bar-rooms, and partakes of free lunches without the least sense of shame or degradation. He eats and drinks of everything that can be eaten or drunken, and always at the expense of somebody else, and without the slightest show of gratitude. Filth is as attractive to him as elegance and luxury, and he has a most repulsive habit of exploring every accessible mass of pollution and straightway betaking himself to the unprotected cheek of beauty or the delicious cakes of the fastidious epicure. He delights in tormenting man, from whose labours he derives his chief sustenance, and will take any mean advantage to give him annoyance. If his victim has the misfortune of having to part his hair with a towel, he will rally his forces and make the sensitive expanse of the bald cranium a regular parade ground. He will pounce upon a man while he is helpless in a barber's chair, with his arms swathed beneath half a dozen yards of calico, and the perilous edge of the razor at his throat, and will harry him almost to distraction. He will catch his victim in the act of taking or trying to take a nap, whether in the morning as a fringe to the disturbed slumbers of the night, or after dinner as a restoration from the cares of the day, and with maddening ingenuity will keep him from the desired boon, and bring him to a state where he is ready to accept the counsel of Job's wicked wife.

And what are the consequences of iniquity pursued by this depraved insect? Is there retribution adequate to his offences prepared for him either in this world or the world to come? On the theological branch of this inquiry we shall not presume to offer an opinion, but we are sure that he never comes to his full deserts here. He is idle, dissolute, gluttonous, pestiferous, and tormenting, and yet he seems to pass his life gayly, free from care or trouble, and defiant of all laws, human and divine. He even defies the law of gravitation, and travels with equal ease in any direction or on any surface not smeared with some treacherous stickiness. Apparently, he enjoys immunity from the retribution which his conduct deserves, except when he is entrapped through his insatiable appetite into sloughs of poison or intricate trays from which he never escapes alive. We believe it is a fact that he never dies a natural death. No one ever knew a fly to be stricken down by disease or to linger out a painful existence under medical treatment. Fevers and headaches are to him unknown, and he breathes contagion with perfect impunity. He sometimes falls a victim to his invincible curiosity or insatiable appetite, and is scalded in tea, drowned in milk or smothered in molasses, and occasionally he is crushed or slaughtered as a penalty for his temerity, but he never dies of sickness or old age. Barring accident or violence, the fly is practically immortal, a perennial nuisance, a standing example of total depravity without, so far as we know, the eternal punishment which is its proper corollary.—*New York Times.*

Books are the busy man's recreation, the opiate of weariness, nature's garden and seed-plot of immortality.

Our Pleasant Vices.—From whiskey, tobacco, and beer, the government has collected in the past year a revenue of one hundred million dollars, which seems to indicate that the people have not stinted themselves as to their "pleasant vices" on account of hard times, or because of anxiety over the difficult constitutional problems. The sixty-two million five hundred thousand gallons of spirit distilled from grain and molasses, and the nine million barrels of beer, on which the greater part of this tax was collected, is a very extensive tipple even for forty millions of people. This little Niagara of exhilarating fluids would supply about eight gallons for each voter. From a people who have smoked, chewed, and snuffed thirty-nine million dollars into the national Treasury, what miracles of patriotic devotion may we not expect? —*New York Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 2, 1878.

ON REVELATION.

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THAT man should by communication with others have his mind enlightened, his judgment formed, is beyond controversy; this is the normal position of man, he acquires by contact, by teaching, information previously unpossessed; and information is withheld mainly as a man's associations are with the uninformed; in the average there is a continual unfolding or revealing from other and from personal experience; by the latter, principles become tangibly ours, in contradistinction to a theoretical acquaintance with education, etc., etc.

All admit that this reception by revelation from men in the flesh is natural, inevitable, and advantageous, but all do not see that revelation may come from intelligences beyond man, and as a product of better conditions, yet in many senses of interest to mankind; that there are intelligences embodied or disembodied beyond earths conditions, is satisfying to most; that even those who once dwelt here, say some thousand years ago, must have increased in knowledge, appears probable, and it is just as probable that that slight increase may be of intense interest if it could only be reached, yet there are dwellers on the other side whose existence, when contrasted with that of those who have inhabited this planet, is of far more remote origin, their periods reach into the eternities, and it is evident that active faculties in that lengthy existence and vast experience must be of immense and absorbing interest if it could be only measurably acquired on earth; principles which to those ancients appear but rudimentary, the alphabet of knowledge, might to us, as lower intelligences, glow with all the affluence of apparently infinite wisdom and knowledge!

Man's aspirations have always been to grasp the unknown, to tear open the book of fate, to pry into the hidden mysteries of the beyond, and this very craving is an ever present and tangible argument in favor of its possibility; all incantations, every oracle and shrine, are the outcroppings of the desire and the prophecy of success; white magic, divination, the black art, etc., in vast variety and phase, are the landmarks of superstition, and can be found contemporaneous with human history; and from many a land comes records reaching away into the misty past professedly divine; there has been a universal faith in the possibility of communication between the earthly and the spiritual, the temporal and the eternal.

Among these records or sacred books stands pre-eminent (among Christians at all events) that wonderful compilation called the Bible, its pages are testimony to the fruition of a considered possibility, and its detail of facts are as eminently historic as any of the facts of secular history; by dream and vision, by Prophet and Seer, by angel and messenger, by the Lord and God were these communications made from time to time, and as if to satisfy the innate longings of man, many of these topics of communication were those most calculated to arrest attention and least possible of discovery by human wisdom; the origin of earth, the beginning of man, the nature of the Divine, and character of those advanced intelligences, as also the relationship which man sustained to these who were thus willing to reveal themselves. To be sure there was not uniformity in these manifestations, yet there was unity; man is not uniform, but he is one; characteristic and capacity varies, and for some revealings there was evidently a preparation, a development of necessary conditions, as in the case of the children of Israel in the desert, who were required to sanctify themselves and purify their camp preparatory to beholding those exhibitions of Divine power which have made memorable for ever the mount of Sinai. But while Moses could talk with "the Lord face to face, as a man talketh with his friend," there were others, even Prophets, to whom the word of the Lord came in the night vision; but whatever the mode or degree of communication or revelation, there does not appear to have been any doubt as to the possibility of these things, and for now many thousands of years it has been considered as beyond controversy, and as one of the prerogatives or privileges of human kind.

But men were not satisfied with this possibility, it was to them desirable, and when the oracles were silent, and the Lord answered not Saul by dream or vision, by "Urim or Thummim," he betook himself to an illegitimate source for desired intelligence, and that which to the mighty Saul was desirable, must to countless numbers of perplexed, yet humble among Israel, have been just as important; "it is not in man to direct his steps aright," and human sources oft-times fail, the Prophets may have been far away, and the only resource was to the God of Abraham, Isaac, and Jacob; and sometimes it was said, "for the prophets and your rulers the seers hath he covered;" and yet it was also said, "where there is no vision the people perish." Wherever there was reflection, wherever there was understanding, both among the chosen people and also among the heathen, revelation was desirable, and when it was suspended, it was accounted a calamity, a withdrawal of divine favor from Israel as from an individual; its continued manifestation was the continued harbinger of good, and even in rebellion, when the word of the Lord came in chastisement only, comfort was found in the fact that as yet they were unforgotten of God, they were still had "in remembrance before him!"

Revelation was not only possible and desirable, but it was looked uponby all the faithful as indispensable, and if "the earth is the Lord's," if man is his offspring, who so well able to direct their intricate and absorbing interests? Where so well could man's future be understood as from whence he originated? And how can the divine plan be consummated only by ministration of an intelligent character and by personal contact? Or as Paul says, "Now then faith cometh by hearing, and hearing by the word of God;" and he enquires,

"How shall they hear without a preacher? and how can he preach except he be sent?" "A stream cannot rise higher than its fountain," and man uninspired can only comprehend his immediate necessities and surroundings—he cannot grasp the past or comprehend the future, and his best rule only amounts to expediency, when he by the power of revelation reaching back and forth is able to participate in methods, ordinances, and designs which grasp the whole.

It is surprising how with this history and experience of the past, modern ideas have so far diverged from this old ideal; men acknowledge these revelations of the past, they consider such a condition possible, one, two, or three thousand years ago, but that with the ever increasing magnitude of human interests, silence has fallen upon the heavens; yet common sense says if it was possible then it is certainly possible now, there is no fundamental change in God or man; ability and necessity are equally strong as ever, but the conditions are ignored, man must certainly have faith or it will not come, neither unless he possesses that faith will he seek to bring about the conditions which pertain to a considered impossible thing!

There are others who may believe it possible who do not consider it desirable, they point to "the more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place," and conclude that this for ever prohibits further revelation, no matter how complicated life may become, or how many new problems may press for solution during the onward march of divine procedure.

There may be those now who consider it desirable yet not indispensable, they think that man by the exercise of his faculties, by enlarged experience, by his combined wisdom, is abundantly equal to all the requirements and contingencies of the future, but this argues a limited conception of the future as drawn from prophecy and inspiration; the gathering of Israel, the overthrow of the wicked, the establishment of the kingdom of God upon the earth, the second coming of the Lord and Savior Jesus Christ, with countless detail and accessories of preparation for so revolutionary and assured a change, must bring forth and demand the renewal of revelation; and men in this age must learn again the ancient lesson, must hold communion with higher intelligences, those of vast experience, so there may be no failure in the processes of the divine programme; in other words, revelation must again be held to be not only as possible and desirable, but as indispensable, if His will is to be "done on earth as it is in heaven."

H. W. N.

NOTICE.—All who are expecting to sail on the *Wyoming*, on the 14th, should be here on Friday, 13th, to secure tickets and get located on board ship. The same vessel will sail from here, Oct. 19th, carrying our last company for this season; all rates same as in the spring,—see STAR of May 6th.

ABSTRACT OF CORRESPONDENCE.

Elder A. F. Macdonald, jun, writing from Kilmarnock, Aug. 23rd, says:—"Three members added since you were here, and four more ready for next Sunday, with every prospect of more still in the Lord's own time."

From brother D. Murdock, who left Kilmarnock for Utah, May 25th, by kindness of Prest. A. F. Macdonald, we have the following, dated Heber City, Utah Territory, June 29th, 1878:

We all arived in Salt Lake City safe and sound on Tuesday evening, the 13th of June, having had a pleasant and prosperous journey. We got introduced to a few of the leading men there, leaving Salt Lake City for this City on Saturday morning, June 15th. We were all pleased with the City; to me it seemed to be admirably laid off and seems to meet the want always found in cities in the old country; there they build each man as he pleases, how and where, and when a place has thus become populous, they then see some little necessity for order and arrangement; here they seem to lay off in order and arrangement before hand, and then afterwards build up their city. I am well pleased, and so we all are I think, with all we have seen here. It is a beautiful country, with an atmosphere as pure as is under the heavens. Crops here promise to be pretty fair, some are spoiled with the grasshoppers. Water is plentiful and good, and want seems to be far removed from the homes of the people here. They seem a bold, good-looking, healthy, and happy people. Blessed surely, in being so far removed from the ways of the world, and content in tilling their own lands and in tending their own flocks. Father Aird (72 years) stood the journey well, much better than many not a fifth his years; after a few days at sea he was all right, hearty and happy, singing and dancing with the young ones. He left off at Ogden being met there by Benjamin Wilson's people.

Elder Wm. Bramhall writes from the Nottingham Conference, August 14th, as follows:

"Our camp meeting at this place came off on Sunday the 11th, and was well attended; a gentleman named Cotton, let us have a nice field to hold it in, and another, Mr. Robinson, sent us seats for the occasion; it being a fine day made it very favorable for the people to come together, although rather cold for August month. Elders Carter, McIntyre and Walsh, occupied the morning meeting; the afternoon and evening meetings was occupied by brother Walsh and myself; and truly the Spirit of the Lord rested upon each speaker, also upon the large congregation that assembled; they listened with as much interest as any people I ever preached to in my experience and travels in this my native land, scarcely a person in the entire congregation moved from their seats or standing place during our meetings, and there was no spirit of opposition. On Monday evening we held a good meeting at Whitwick with the Saints, there were a few strangers present. On Tuesday, Elders McIntyre and Walsh went to Burton-on-Trent via Church Greesly; brother Carter and myself returned to Sheepshed to hold meeting last evening, at the close of which 6 new ones were baptized and confirmed. We hold another camp meeting at Church Greesly next Sunday, 18th inst., and after this meeting, on the 19th, Elders McIntyre and Walsh will take a trip in the northern part of this Conference, and Elder Carter and myself will work in the south and south-east part of the Conference. The Elders with me are good men, and are united with me in laboring for the interest of the Cause of Truth; the Saints are extremely kind to us and ever ready and willing to help the Cause of God as far as it is in their power, although not over burdened with this world's goods. I take great pleasure and feel quite at home in my field of labor; I can say of a truth that God is with me, and has been ever since I left my mountain home to come on this my third mission."

FOREIGN CORRESPONDENCE.

Copenhagen, 10th August, 1878.

Dear brother,—Since my arrival here I have visited all the Conferences of this mission. I am happy to report, that the Saints are willing, and do all in their power for the spread of the Gospel; and I can truly say, that I never found a more openhearted and willing people than the Saints in Scandinavia; many of them have been from

15 to 26 years in the church, and faithfully bore the burden of sustaining the work in these lands. I feel to pray, God bless them! May their deliverance from Babylon soon come.

Although infidelity and bigotry is fast taking possession of the hearts of the people, and the fear of God is vanishing from them, I find that the great and glorious work of the latter days is received with great joy by many. The average increase, to the church during the last eight months has been 100 per month, and I believe that a great work is still to be done here.

The Elders have met but little resistance from the authorities or people, in a few instances only have they been arrested and fined for preaching and baptizing, and this more especially in Norway, where the intolerance is more decided than in Sweden and Denmark.

There are at present 24 Elders from Utah in this mission, and with one or two exceptions, they are well, and deligently pursuing their labor of love. Bro. F. A. Halgren who arrived here last spring, and was sent to Finland, has been very sick, so that he had to leave his field and come back to Sweden; he is at present in Stockholm, suffering from pneumonia, and making but slow, if any improvement.

There is a branch in Finland of 24 members, but no missionary there at present, we intend to send one there as soon as we find one suitable.

Our surplus Tithing has been used in publishing the Book of Mormon in the Swedish language, and Bro. Carlson is now through with its translation and is at present visiting his relatives in Sweden.

The following named Elders will be released to go home with next company: A. Hanson, J. C. Thoresen, A Tullgren, John Christiansen, Andrew F. Petersen and Bengt Nilsson. I shall have to let F. A. Halgren go home too, if he does not get better, I do not believe he will be able to stand the hard winter of Sweden or Finland, without a great change should take place in his health.

I expect a goodly number of Elders from the Valley this fall, here is plenty for them to do, and I could employ any number of willing men.

Kind love and regard to all in "42" from your brother in the Gospel,

N. C. FLYGARE.

MINUTES OF A CONFERENCE

HELD IN THE CENTRAL HALL, CHAPTER ROW, SOUTH SHIELDS, SUNDAY, AUGUST 4, 1878.

[CONCLUDED FROM PAGE 541.]

2 p.m.

Singing and prayer.

Elder H. W. Naisbitt then said that he desired in speaking to appeal, not to the prejudices or preconceived notions of those before him, but to indulge in a little reasoning concerning the things which might be advantageous to both his hearers and himself. The great problem of human existence was something that had engaged the attention of many; the best and the highest of our race had striven to understand its nature or origin, its purpose and its destiny, and of all the questions of human life, he thought there were none so interesting as these. If they could have a proper and truthful conception of their origin and their future, and truthful ideas in regard to the processes by which that future might be secured, they were in advance of the great mass of mankind. In traveling throughout this densely populated land, he realized that there were hosts of thousands who "rise early and late take rest," with but little idea concerning these higher things; life to them consists in the abundance of things which they possess, in eating and drinking, in ministring in different directions to their tastes, to their appetites and fancies, but having done this they pass away—they pass out of memory, the little nook in the cemetery or the graveyard,

and the stone that stands at the head of their graves, constitutes their history —it could simply be said, as it was said of many, that they had "lived and died." Their ideas had been circumscribed by the training received, by the institutions of the country in which they lived, by those who had taught them from time to time, and those ideas were all of a narrow and contracted character in regard to the topics he had mentioned. It almost appears to the most of mankind as if their existence was the result of accident, as if there was no great and lofty purpose to be served by their being upon the earth, as if the life that now is was almost the beginning and the end; for men's ideas in regard to the future, as a rule are of so etherial, mythical, and spiritual a character, that all which glorified the present life seems to form no part of the ideas and conception of the life beyond; and yet these are the nations of professed Christians, belonging to that great division of the human family which is considered to be Christians in its character and belief; they have in their homes, in their Sabbath schools, and in their chapels, a book which is designated the Bible; they say, their fathers said, the generations have said, that this book was the product of inspiration; that inscribed within its lids could be found the key to life, the key by which we could unlock the past, comprehend the present, and penetrate into the far distant future; in it they read, that "holy men of old spake as they were moved upon by the Holy Ghost;" that in the olden times the Almighty condescended to reveal himself unto his children, that he held communion with them, that he gave unto them Prophets, "Apostles, Pastors, and Teachers," and that through this medium men received knowledge, and that the knowledge which they received had been inscribed in the records of the past and handed down to us for the purpose of enhancing our intelligence. It was not therefore beyond the reach of our ideas that we were indebted for our origin to some higher source than that of earth. The Scriptures informed them that they had "fathers after the flesh," experience told them that they had "fathers after the flesh;" but the revelations of this ancient book told them that they had also a father of their spirits; they were given to understand in that wondrous record that they had an existence before they came here, that there, in the eternities, they had their associations, that father was there, that brothers were there, that sisters was there, that associations and that home was there; this was where we originated, where we received our organization; in that far distant eternity we had received our training and our education, and in order that the purpose of our being might be fulfilled, we were privileged, in the fulness of time, to take upon ourselves a tabernacle, and we found ourselves upon the earth away from our Father's house; as was said, "in our humiliation our judgment was taken away," we had lost sight of that past, it had slipped from beyond our memory, we did not know to day the previous worthy associations that we enjoyed, we did not know the training we received, but in the economy of divine wisdom (there could be no doubt in the mind of every reflecting man, and every reflecting woman) all the appliances of education, of culture, and training that was there bestowed upon us, were calculated to bring us to a higher state of intelligence, although we had come into *this* condition with our judgment in a measure suspended; the position we occupy upon the earth to-day is one of probation; we are here that we may prove ourselves, that we may exercise our agency, that we may fit and prepare ourselves for the glories of the boundless future that lays before us; when we come to sense this, when we come to realize that we are sons and daughters of the living God, that he is the Father of our spirits, how abundantly insignificant appears all the relationships and associations of this earth's life, and yet there are thousands of the human family who boast of their ancestry, of their lineage, and of the families with which they are allied; in fact to belong to the aristocracy of the nations of the earth, is considered and made an ennobling thing. The speaker then proceeded to enlarge on these points and in a most exhaustive and powerful discourse, of one hour and twenty minutes duration, laid down